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INTERNATIONAL BIBLE STUDY.

March 28, 1886.———*Review Sunday.*
See last Guardian.
April 4.———,,———*John* 1 : 1-18.

We come now to the Gospel written by the beloved disciple, probably after the destruction of Jerusalem, written specially for Christians. This Gospel does not begin with the birth of Jesus, tracing the history from this humble beginning to the Ascension, but starts from creation itself, calling our attention to the Word through whom all things were brought into existence, and who becomes incarnate in Jesus of Nazareth that he might bring back the alienated and darkened world into the harmony and light of the eternal throne.

"In the beginning was the Word." The word is that by which man utters himself, and without which he would be unrevealed and mysterious to his fellow-men. When God enters upon the work of Creation, the Word is there, the express image of his person and the brightness of his glory, and through the Word the creation takes place. John is directed to this phraseology by the discussions of Jewish writers and gnostics as to the Logos. John at once determines that the place of the Logos is the Godhead and that he is before all, and the creation is due to him, mediately. This is not apotheosis, the self-exaltation of a finite Boodha to a vacant throne in heaven, the glorification of humanity, the aggrandizement of the Man of Nazareth with whom John had associated. The apocalypse was effected in the mind of John ; and he traced back Redemption to the Creation of all things. Of Him, through Him, and to Him are all things.

"And the Word was with God and the Word was God." Only God could be with God in the work of creation, and say, Let us make man in our image. The Word was God, for God is One and cannot be two. Man's word is the man speaking to us ; a word that perfectly expressed the mind of a man would be always that man speaking to us, if the man were unchangeable. So the Word may be distinguished from God, and yet God is in the Word, and the Word is God. By him were universal things brought into perfect and harmonious existence.

"In him was life, and the life was the light of men." He breathed into Adam the breath of life. John has much to say in this Gospel, of life, and light, and the light of life, the bread of life, the water of life, the light of the world. There must be life where there is the radiation of light. Life and light are in the one sunbeam. It is when the light is received and appropriated that there is life. "And the light shineth in darkness ; and the darkness apprehended it not." How many threnodies are heard among men because of the want of light : but what is wanted is an organ to apprehend the light. God's light is universal, but men love the darkness of their own will, their own pleasure, their own ideas to the light that conveys the mind of God. This is one of the great points established by the true revelation. Wherever it is offered to men, they are found preferring something else to it. Even in lands called Christian, the revelation must be largely diluted and adulterated with man's ideas, before it can be generally welcome. In illustration of this, John the Evangelist proceeds to speak of John the Baptist, the precursor of the Messiah. He came to bear witness of the Light, as the bright morning-star ushers in the dawn. He came avowedly as a witness, labouring that men might look not to him, but look for the Coming One. All Judea went out to hear him, and all acknowledged that his testimony was true by receiving baptism from him, and so the entire Jewish people, from the Priests, Pharisees and Sadducees downward bore testimony that the time for the Messiah had fully come, and that John was his immediate precursor.

"That was the true light which lighteth every man, coming into the world." He whose work has reference to all mankind, Jews and Gentiles, who tasted death for every man, and gave a Gospel for every creature. "I am the light of the world." Christ is light, according to the idea of God; and that which seems to us light, must be tested by the Gospel.

"He was in the world, and the world was made by him and the world knew him not." He that made all things, whose mind is expressed in creation, came into the world as a man, revealing that mind more clearly in his humanity : and the world showed how little it was cognizant of God, by turning away from Christ.

"He came unto his own and his own received him not." His own by virtue of all that he had done for them through Moses and the prophets and kings. As a body, a nation they received him not. The Elect of God did not suit them. Some received him. How many? Ten thousand in Jerusalem perhaps ; in all the world perhaps 70,000 Jews out of the 7,000,000, up to the date of John's Gospel ; that is, one in a hundred.

"But as many as received him, to them gave he the right to be children of God, even to them that believe on his name." The name Jesus does not occur till verse 29. We have Logos, the Word ; the only-begotten ; Emmanuel ; the Lamb ; Christ. His name is God manifest in the flesh. His name is the entire testimony of the Scriptures. We can only believe on (confide in) a person. As many as believed on him found in him the privilege of participating in his Sonship. "They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." God only can constitute any one his son ; by his will, not by the will of any man, converted or unconverted, not by natural descent from spiritual parents, but "of his own will begat he us." Let a man note what takes place in him when he believes, and he will become aware that what produced faith in him was the conviction that God was offering him Salvation. The will of God preceded his will. We can only take what God offers.

The Word, by whom all things were made, became flesh and dwelt among us, (and we beheld his glory as of the only-begotten of the Father) full of grace and truth. There is probably here a reference to the Transfiguration. But the ordinary life of Jesus was necessary, that the fulness of grace and truth might be revealed. The sacred writer is careful to show that his testimony concerning the Word, is testimony concerning the man Jesus Christ. Of his fulness have all we received ; grace in us corresponding to grace in him ; radiant from him to us. John testified : He was before me, though I appeared first among men. John the Baptist's words appear to be limited to verse 15. The law was given by Moses ; but grace and truth came by Jesus Christ, the prophet like unto Moses in that he introduced a new order of things. No man hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath revealed him. God has become knowable in him.

WEEKLY REVIEW.

—Speaking of his visit to America, Archdeacon Farrar says :—

"Wherever I went, at every banquet, wine was very sparingly partaken of, and at many tables it was conspicuous by its absence. (Cheers.) I am convinced that a very large number of the clergy of the Episcopal Church, and perhaps a still larger number of the clergy of all other denominations, are total abstainers. Everywhere I saw signs of very deep feeling upon this question, and although I was three months in America and travelled many thousands of miles, it is a simple fact that during all those long journeys I saw fewer cases of drunkenness than I have sometimes seen in the streets of London, in a single walk and in a single day. Besides that, it is quite clear that America is very far ahead of us in all matters of temperance legislation. There are no fewer than five States of the thirty-eight States of America which by the voluntary action of their people, have adopted the very stringent measure of actual prohibition. (Cheers.)

—Dr. Blaney, so well known in Bombay for his public spirit and generous impulses, lately established a school for poor children, of Protestant parentage, in his own house, and after four months, reports that there is

no lack of children in a position to avail themselves of this kind of aid. They are under the charge of a European lady teacher. There are between 30 and 40 children in regular attendance. A dinner is provided for the children daily. We do not learn whether any children of Native Christians are included. The studies appear to be in English, and the school is we judge specially for the purpose of helping poor Europeans and Eurasians. This is a very important movement, and the Christian public should be very thankful to Dr. Blaney for showing them how they may do good to their fellow-countrymen and co-religionists in reduced circumstances. We have too often painful examples of what results from the neglect of the young in places like Bombay, even in nominally Christian communities. There are nominal Christian families in this country where the influence is as much heathen as it is Christian. It is very pleasant to think of our capacious bungalows occupied by well-to-do classes providing rooms for the gratuitous education of the children of the poor. Perhaps when the rich and the poor among Christians become more drawn together, we may hope to see the interval that separates Christians from non-Christians happily bridged.

—Mr. Moncure Conway's sympathy with Oriental creeds received a very unpleasant chill, not to say shock, when he reached Benares and saw the myriads of worshippers who seemed to have no conception of anything higher than the grotesque and repulsive images which they were so frantically worshipping. Mr. Edwin Arnold's enthusiasm for whatever is not Christian has passed triumphantly through this ordeal. He had the privilege of visiting the shrines of Benares under the escort of a Jain gentleman of high rank, the Raja Sivaprasad, C. S. I.

My Jain friend and I passed unhindered into the presence of many of the most sacred divinities, occasionally presenting a small offering to the guardian Brahmans, who are grown so reasonable that the Municipal Commissioners have even been able to deport most of the troublesome red monkeys from the Durga Temple into the jungles on the other side of the river. They gave me flower wreaths from the necks of their idols, and smiled assent when I said that no "Twice-Born" who had read his *Bhagavad-Gita* could believe in stone Mahadeos and wooden Ganpatis, except as symbols. Arrived at last through all this labyrinth of Asiatic theology —near the Burning Ghát, where another little group of dead lay silently, with their rigid feet laved by the running water, I asked rather abruptly, "Did these live before, Rajah, and will their God grant them to live again?" The good Jain settled himself against a carved pillar of Aurungzebe's mosque and quoted those lines of the great *Bhagavad-Gita*, which say :—

He is unknown to whoso think they know;
And known to whoso know they know Him not.

"There is the metaphysical and the practical answer," he went on. "Which will you have? The true truth in all languages transcends expression! No words can compass what the informed soul knows and feels; but for work-a-day purposes it is enough to believe—as we Jains do—that the life of these dead men was the outcome of former births, and that as they have passed this existence so will their next life be surely cast." The Rajah was, in fact full of delightful stories and deep philosophies.

—Two years ago a Native gentleman of this Presidency made a pilgrimage to Benares and was so disgusted by what he saw that he felt compelled to tell his fellow-Hindoos in some public Lectures, the facts regarding the filthy bathing-places and the Brahmins who made their living out of them, and no one who had at heart any desire for the elevation of the people of this country, could be otherwise than thankful that he had told the truth where truth was so much needed. The priests who paid Mr. Arnold the compliment of giving him flower-wreaths which had been on the necks of their idols, smiled assent at Mr. Arnold's intimation that the idols were symbols of the gods they worshipped. It really matters little what they worship, so long as they address themselves to beings who are content to be worshipped through these repulsive, ridiculous, and sometimes obscene images. The Hindo idol is first the subject of a ceremony, bringing the god into it, before it is worshipped.

—Mr. Arnold presently remembers that his special mission is the exaltation of Buddhism, so he turns to Sakhya Muni, and tries to persuade himself that the spirit of his teaching remains unbanished in India, though expelled by the Brahmins, as "Greece, overcome, conquered her conqueror." But what remains of Buddhist teaching are found in Hinduism, were in Hinduism before Buddha's day. Buddha was in fact a devout Hindu, before he diverged into Buddhistic heresies.

—The Rev. Wm. B. Keer, formerly of Bombay, now resident in Oxford, sends us the following copy of a letter sent to him to the London *Echo*, on the Salt-tax in India. We are entirely in accord with him that there is a large class in India to whom this tax is really oppressive. The price of salt, even after the duty has been levied, is still so little that many fail to see how it can be burdensome to any body; but a better acquaintance with the poor in India would dispel this idea. A *cowrie* in other lands is not worth picking up, but in India there are millions to whom it is money. Salt ought not to be relied on for revenue any more than water or sunshine. What Mr. Keer says is this :—

Allow me to say a word or two on the preposterous, nay, monstrous advertisement, to which you refer in a paragraph in your issue of the 24th inst., "That a Mr. Godley, Under-Secretary of State for India, offers a reward of Rs. 5,000 to the inventor of 'a satisfactory process'—save the mark—for rendering salt unfit for human consumption, whilst still leaving it fit for cattle, and as manure for industrial purposes." The reason for this wanton destruction of one of the chief dietetic necessaries of life is not given, but is only too evident to any one who knows any thing of Indian life, viz., to prevent the poor natives evading the Salt-tax by taking enough for their simple food from the manure heap or the cattle trough. The tax on salt touches the very poorest in India, young and old, and was made to do so after the mutiny of 1857, as a sort of punishment, and a very heavy one it is, too. I have seen fine, strong men—coolies—weep when told by some sepoy to throw down a few handsful of dirty salt, gathered by them from the rocks or sea-beach, and stored in their kamerbund, or linen girdle; and they have appealed to me to protect them in its possession, but I was unable to do so; and I could only promise to give them as much from my own bottle of table-salt if the officer on duty really insisted on making the poor wretches throw down the trifle they had so carefully gathered. Surely, sir, after nearly thirty years, and when almost an entire generation has passed away, it is high time this galling tax, which presses so hard on the very poorest, should be abolished. Our great dramatist tells us that "Man shows likest God when mercy tempers justice." It is hardly mercy to have continued it so long. I see his Royal Highness the Duke of Connaught has been lately extolling British rule in India, and in many respects this is an unspeakable blessing; but to many millions of the poorest natives "the British Raj" is only associated with this most oppressive Salt-tax, which touches their every meal. Is it not time to alleviate or remedy this?

—After some years devoted to the study of the Ignatian Epistles and the literature connected with them, Bishop Lightfoot has lately given the world the benefit of his researches in two massive volumes of 740 and 117 pp. constituting Part ii. of the Apostolic Fathers. A writer in the *Independent* (perhaps Dr. Schaff) says that since the days of Archbishop Usher, England has not produced a scholar in the field of ancient Church history superior or equal to Bishop Lightfoot. He adds :—

The Ignatian controversy may now be regarded as settled for candid scholars who pay proper regard to external historical evidence, and are not swayed by an inveterate prejudice against Episcopacy. But the truth of history must prevail over all sectarian interests. We have not a particle of doubt that in the New Testament *bishop* and *presbyter* are different names for one and the same office. This is conceded by Lightfoot himself in his valuable excursus on the "Christian Ministry," in his "Commentary on Philippians." It has received new confirmation from the "Didache," which knows only two congregational or local officers, namely *bishop* (*i. e.*, presbyters) and *deacons*. (See my book on the "Did." p. 73 *sqq.* and 211 *sq.*) Episcopacy, therefore, in the later diocesan sense, cannot be traced to the apostolic age and origin But it is equally evident that it arose early in the second century, and was universally established at the time of Irenæus and Tertullian.

Bishop Lightfoot now holds the Syriac Ignatius to be an extract from the Greek. He thinks the seven Epistles date from A. D. 110 to 118.

—In the multitude of counsellors there is wisdom, we are told; but while some may be wise, others may be otherwise, and obstinate to boot. The House of Lords has detached sixteen of its number and the House of Common as many of its members for the Committee of Inquiry concerning the way in which India is governed. There are many in the Committee who have had a good deal to do with the Government of India, and we may anticipate that each of them will bring to the inquiry the same sapiency that they brought to the discharge of their functions as Governors and Viceroys. Christians will do well to pray that the wisdom may be given them which is "from above, which is *first pure*, then peaceable, gentle and easily entreated, full of mercy and good fruits, *without partiality* and without hypocrisy."

—Dr. George Smith has written a "Life of William Carey, D. D., Shoemaker and Missionary." We have not received a copy of the book, but have read an elaborate and well-written Review of it by "K." in the *Ch. Missionary Intelligencer*. It wants but a few years of being a century since Carey came to India. A good many paradoxes meet in the Life of William Carey His humble

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origin is emphasized on the title-page by the fact that in his youth he earned his living by mending shoes, and yet he is distinguished as a missionary by his literary work. He received from the State no less than £18,000 on account of services for which he was fitted by his knowledge of Sanscrit and other langnages. For seven years he devoted one-third of his working day to the study of Sanscrit. We incline to think that Carey was betrayed by his familiarity with Sanscrit into the idea that it gave him easy access to the various languages of India that have sprung from it. There is in these languages a considerable Sanscrit element, easily recognized, and yet the languages differ widely in structure and vocabulary; just as the languages of Western Europe have a large Latin element and yet differ widely from one another. How many Englishmen master in their youth the Latin language, yet all their life remain baffled by the French language. Dr. Carey had the idea that Providence was calling him specially to give the Christian Scriptures to the peoples of the East in their several languages, and Dr. Smith seems to have an exalted idea of the value of these labours. Some of the translations of the Bible into the vernaculars of India made by Carey or under his direction rather, have been we believe of very little use as an evangelistic agency or as a means of developing Native Christians. There were two translations designed for Western India, one into a Konkani dialect, and the other into Marathi, so-called, but really into some dialect of Marathi found in the neighbourhood of Nagpore. We believe that a new edition of the Konkani version (revised) has been published lately by the Mangalore missionaries, as it is found that there are people in the S. Konkan who can read it. The Marathi has never had much circulation we believe in this Presidency. In the paper prepared by the Rev. Mr. Bruce, on Marathi literature (missionary,) and read at the Jubilee of the Am. Marathi Mission, specimens of each of these two versions is given. Dr. Smith indulges we are told in some remarks on the jealousy of the Am. missionaries in W. India, causing them to disparage Carey's labours. But it is simply inconceivable that the Am. missionaries who came to Bombay 70 years ago, would not have been delighted to avail themselves of any aid that Dr. Carey could render in the great work of giving the Scriptures to the people. They had enough difficulties to encounter without contemning the labours of others. Carey did a stupendous work, and he had a sublime motive. If there was any error in his undertaking of this herculean task, it is a much more respectable error than many that missionaries are betrayed into. In this as in so many other departments, it is by blundering we become fitted to succeed. It is the privilege of the pioneer to let us know not merely the best way, but what are not the best ways.

—The Church Missionary Society has had a Home for the children of their missionaries, since 1853, at Blackheath, but a new and larger institution being now required, the Society has obtained a site at Limpsfield, Surrey, and begun the erection of a building to cost £31,000. The Rev. F. E. Wigram gave £10,000 towards the object.

—The Rev. Mr. Hawker of the London Missionary Society's Belgaum Mission, left last Saturday with his family for Europe, in the Str. *Arabia*. Mr. Hawker came out first in 1865 and hopes to return after the present furlough.

—Mr. Haig of the C. V. E. S., and Principal of the Normal School at Ahmednuggur, left by the same steamer with his family, compelled by the illness of one of his sons to proceed with him to England, but hoping to return himself in a few months to resume his very important work. His many friends in the European and Native Chr. community will be instant in prayer that the change may be blest to the suffering boy.

—Cincinnati appears to have been wonderfully stirred by the discourses of Sam Jones. Time and again 8,000 people were jammed together to hear him in the Music Hall, and thousands failed to get where they could hear him. The meetings were in progress five weeks, three or four every day. His addresses were regularly reported in the daily papers. A writer in the *Independent* says :—

Sam Jones has as his co-labourer Sam Small, the well-known "Old Si," of the Atlanta "Constitution." He was converted by one of Mr. Jones's stirring sermons, in Georgia, early in September last, and has since then been of invaluable service to Mr. Jones and the cause in which he is so earnestly engaged. Mr. Small is a powerful speaker. He clothes his thoughts in chaste language, and is easy and graceful in his movement and gestures. His pointed arguments carry conviction. He has worked hard since he has been here, but gives no evidence as yet of tiring. One of the sermons he delivered in Music Hall, in which he recounted his struggles against temptation intemperance, and ambition, was just such a speech as Sargent S Prentiss might have been expected to deliver in his palmiest days. The daily papers here characterized it as the most eloquent address ever heard in this city.

—The combined Annual Meeting of the Local Bible and Tract and Book Societies, was held last Tuesday. A brief notice will be found in our Epitome, pending a fuller notice on the publication of the Reports.

—The *Dnyanodaya* of last week contained a lengthy notice of an esteemed Native Christian of many years standing, lately passed away, Mr. J. Patankar. When a boy he attended a Mission School of the C. M. S., and became favourably disposed towards Christianity, and on this account suffered much from his parents. Finding that they could not alter his convictions by repeated canings, they thought it better to poison him than that reproach should come upon the family by his becoming a Christian, and actually gave him poison. He escaped to the Mission bungalow where he obtained such medical aid as counteracted the poison. He was soon after baptized. Continuing to be molested by his parents, by the aid of Genl. Birdwood he went to England and was there a year and a half. Returning to this country he was for some time in the employ of the Free Ch. Mission, but soon obtained secular employment and continued in it the rest of his life. His end was peace.

—Miss Millett, of the Faith Mission, has returned to Bombay after an absence of three months in the south of India, (Hyderabad, Madras, Bangalore, Colar,) conducting Gospel meetings and witnessing for the Master as occasion offered, with much fruit in the quickening of Christians and awakening of the unconverted. She returns in good health.

—The *Chr. Standard* has a long and interesting letter from Amanda Smith, Liberia, which we will try to make room for next week.

NOTICES OF BOOKS AND REPORTS.

The Madras Chr. College Magazine for March contains an article by Lt.-Col. Osborn on "the Company's Investment" which, if we may accept its testimony, makes us wonder that the pigmy island of Albion should have been able to furnish such a large quota of villains as had to do with the English rule in India a century ago and less. The picture is exceedingly humiliating, and the only comfort is that Englishmen must have improved a good deal in this 19th century. Irresponsible power is fearfully demoralizing, and it is matter of thankfulness that India has been brought so much nearer the range of the parliamentary telescope. At the same time, we think that another sort of critic than Col. Osborn, and perhaps not less reliable, might find some soul of goodness in the times of which he speaks.

Report of the London Missionary Society's work at Benares in 1885. The Rev. John Hewlett and Rev. G. M. Balloch, with Miss Marris and Miss Rose Marris, Rev. Kashinath Dutt and a considerable staff of Chr. teachers, catechists, colporteurs, Zenana visitors and Bible women carry on the work of this Mission. The Report speaks of great intellectual and moral changes beneath the surface of an apparently strong and flourishing Hindu society.

Substantial proofs of their gradually losing their fear of Christian influence manifest themselves in their sending their children, boys and girls, in greater numbers to our mission schools, in opening their zenanas so extensively to Christian lady visitors, in reading the Bible more than formerly to find out its teaching, and in readily assembling in large numbers to listen to Christian addresses from eminent evangelists.

Besides the London, there are the Baptist, the Church and the Wesleyan Missionary Societies and the Female Normal School Society, at work in Benares; and it is pleasing to note the harmony with which they carry on their work, all the members of the five bodies assembling weekly for counsel and prayer. Mr. Hewlett is Principal of the London Mission College which has 12 English with many Native teachers and 470 pupils. Religious instruction is given by 7 Chr. teachers. It appears that there are no less than 4,100 Hindu priests in Benares, the Rome of India. Considerable Mission work is done in the neighbouring villages. Miss Hewlett and the other Zenana ladies report favourable of the friendliness with which they and their labours are greeted in Zenanas. The communicants in the Native Church number 25. The Mission was established in 1820.

Report of the London Mission, Belgaum. Statistics for 1885 : 2 missionaries; 2 Native ministers; 3 evangelists; 2 catechists; 47 communicants. Villages visited, 546. Salvation through Christ proclaimed through

the Canarese language in every town and village of the district where that language is known.

The Brahmans depend much upon their prayers, their washings, their caste-purity, and Narayana. They worship images as representatives of the Supreme Being, who is supposed, in a special sense, to reside in them. The Lingayats depend much upon their priests, the linga worship, and the utterance of the name of Shiva. Like the Brahmans and other more educated men they acknowledge that their images are human workmanship; but believe in an inexplicable doctrine of Real Presence. The Jains depend much upon their scrupulous care not to destroy life and upon their kindness to animals. All classes hope to get benefits from giving alms, and from going to places of pilgrimage, Among all the great divisions of the people, however, a few men have arisen at intervals who have had a clearer insight into the requirements of God and of true religion. These have exercised the prophetic office among the people, and by their songs, which are very popular, have obtained considerable and wide-spread influence. Many of the orthodox Hindu books in order to exalt Shiva-worship or Vishnu-worship declare, in the most emphatic ways, that certain simple ceremonials, or utterance of certain syllables, apart from intention or moral conduct and character, will ensure future happiness. It is against such teaching as this that the poet prophets protest, and the burden of their cry, though less impassioned, is similar to that of Micah's. —"He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

It would be satisfactory to hear that persons of this latter class showed an appreciation of the Gospel proclaimed to them. "He that hath learned of the Father cometh unto me."

It has been said that Hinduism is tolerant and comprehensive; but it is tolerant only where tolerated—it includes that it may rule. It sees in the religion of Christ the most uncompromising opposition to everything untrue and unrighteous. It recognises in it the spirit of Him who cleansed the temple, who denounced respectable hypocrisy in such unsparing terms, and who claimed to be the only way to the Father. It knows that that spirit cannot acknowledge the claims and approve of the practices of Hinduism, and though often masked, it meets the advance of Christianity with the most determined and unscrupulous opposition. And it is not unprepared for the conflict. From a very early period, while professing the most liberal sentiments, and ever ready to throw the ægis of its patronage and favour over all who would come within its influence it has been determined to tolerate no defection from its own ranks. Ages ago it carefully elaborated its merciless system of caste, and this ponderous weapon is now moved to crush not the libertine, the drunkard, or the convicted swindler, but the harmless and often estimable person who is baptised in the name of Christ.

The average attendance at the English Institution has been 400. Matriculated, 6.

Report of the London Missionary Society's work in Neyoor, S. Travancore. The Rev. Mr. Hacker speaks touchingly of the loss sustained by himself and the Native church in the death of Mrs. Hacker, last April. There was an outbreak of Cholera in January, 1885, sweeping away 800 within a radius of two miles, and carrying off 19 Christians. Admitted to the church last year, 73. The baptized in the District number 4,486; church-members, 1,039; adherents, 4,228. Total of nominal Christians, 9,803, many of whom are said to have only the name.

But there are others, obscure, unlearned, upon whom the spirit of God rests, and the power of Christ is seen in their daily consistent conduct, in their fortitude in the hour of trial, in their calmness and rejoicing in the hour of death. While writing this, there comes to my mind, the memory of a young Native woman whose funeral I attended about three weeks ago. When young she attended the Mission school and early gave her heart to Jesus Christ. She married early, as is the custom of the country, and her husband died three years after her marriage, leaving her with one little child. She bravely gathered up her life, became a teacher in one of Mrs. Thomson's schools, and for twelve or thirteen years, she wore, in the midst of a heathen village, the white flower of a blameless life, winning the respect and esteem of all, and the hearts of all her school children by her consistent, sanctified, Christian character. After a few days illness she died. But an hour before her death, after advising her son to be a true Christian, she said, "Tell the missionary and Mrs. Thomson that I am going home to see my dear Saviour," and with joy in her heart, and gladness in her face she swept into the kingdom of God, a conqueror through the Christ who loved her. One instance like this in the midst of a hundred failures is ample reward for all toil.

There are 5 pastors, 6 evangelists, and 38 catechists. Vernacular schools, 51; teachers, 90. Sunday-scholars, 3,000. Bible-women, 4. Native contributions, Rs. 2,869. Neyoor is only one of six stations in Travancore occupied by the L. Missionary Society Total of baptized in the whole, 18,737. Baptized adults last year, 295.

Burhanpur India Faith Mission, 1st Quadrennial Report. Report of the Burhanpur Faith Mission for 1885. *Paper No.* 3 *on Work among the Korkoos.* The Burhanpur Mission was established in 1881 by Ernest F. and Phebe E. Ward and has been since carried on by them. The work among the Korkoos is carried on by Albert Norton and his devoted wife. It must not be inferred from our including these Missions in one notice that they are united except by fraternal relations. Burhanpur is on the western border of Berar, and Bhaisdehi, the station now occupied by the Nortons, is in the east of that province. The Wards belong to the body known as Free Methodists, but they are not connected with any Missionary Board. The Mission carried out by the Nortons is similarly independent. These brethren have gone to places where missions had not before been planted, and have given evidence of their faith in the all-sufficient grace of Christ by going to remote and little-known districts where there are no Christian fellow-labourers and no Christian communites to participate in or behold their work. This isolation involves privation sometimes in forms severely trying, Mr. Norton's pamphlet shows that they were sometimes in great straits. We read in one place: "For the past 11 days we have been waiting upon God, asking relief for our straitened temporal needs, but our heavenly Father has seen it to be wise and best not to send us any relief as yet." However, the waiting is never in vain; the relief comes, and not too late. Mr. Norton's Financial Statement for the year shows an income and expenditure of Rs. 1,240. That of the Wards, Rs. 1,476 received and Rs. 1,384 expended. We commend these earnest and faithful labourers to the sympathies and prayers of our readers, and hope, that they may have the reward which they most desire, the privilege of leading many to Christ.

We are favoured with copies of the following: Open Doors, by Rev. J. T. Gracey, D. D., Rochester, N. Y.—The Beasts of the Bible, (Marathi), Columbian Press Series, No. 4, Satara.

The Bombay Guardian.

SATURDAY, MARCH 27, 1886.

THE PROPHETS OF THE NEW TESTAMENT.

At the last meeting of the Calcutta Missionary Conference, March 8th, the subject of discussion was "the Prophets of the New Testament." The Rev. K. S. Macdonald read a paper on the subject, calling attention to the statement of Paul in Ephesians 4: 11. In 1 Cor. 12: 28 the apostle says: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healing, helps, governments, tongues." The enumeration 1st, 2nd, 3rd, makes this statement very precise—and emphatic. But in Ephesians, Paul, referring to Christ's gifts to the church, says with still more detail: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Here five leading orders of labourers are specified, the object of their combined ministry being the development of the church, and the term of their designed continuance stretching down to the day of complete redemption, and so, including our own time. Mr. Macdonald's paper, judging from the outline given in the *Indian Chr. Herald* was a very able exposition of the Bible teaching on the subject, and ought to have the effect of drawing attention to some startling points of difference between the apostolic church and the church of our own day. Yet Mr. Macdonald thinks we are not without men of corresponding function to the prophets of the New Testament. He says:—

"With regard to the New Testament prophets, it appeared that their entering upon office, was traceable only to the call of the Spirit. No training in College or in hall, was a condition precedent. Sometimes, they were set apart by the laying on of hands, in other cases, there was no human intervention of any kind. Their work corresponded to that of Home missionaries, the evangelists having their counter part in Foreign missionaries. They laboured among believers, and their labours were directed to revival work. They possessed much natural impassioned eloquence, which was used by the Spirit, for the edification of the churches. They were mostly itinerant workers, who directed their energies to places where there were no settled pastors. There was no definite statement as to whether they administered the sacraments, but it would appear, they were at liberty to administer them, not being bound to any form or rubric. They were meek, peaceable, humble workers. They

were not garrulous, nor given to luxuries. They had but few wants. They were supremely imbued with the Spirit of self-surrender and self-effacement. They considered themselves servants of the churches, and were determined to spend themselves in the service of the brethren. The practical question at the present moment was, whether we had such prophets among us. Christ was ever ready to give gifts, according to the requirements of the church. The mass of nominal Christians whose existence could not be ignored called for prophets, and prophets were forthcoming. The rise of the Salvation Army, the work identified with the names of Moody and Sankey, the labours of the Methodist brethren, all bore on those lines. It was the duty of the church to recognize the prophets that might be found in the community. Injury had been done to the cause by allowing a morbid sense of order to cramp the liberty of the Spirit. It did not matter much whether they were called prophets or by any other name. While missionaries were occupied with the work among unbelievers, and questions of support stood in the way of settling pastors all over the land, the prophets might carry on the work of revival among neglected sections of the community."

"*The Teaching of the Twelve Apostles*," lately discovered and restored to the world by Bishop Briennios, makes it evident that in the early part of the second century the prophets were a very important and influential order, almost identifiable with the apostles, as in the following passage :—

"Every apostle who cometh to you, let him be received as the Lord ; but he shall not remain more than one day ; if however there be need, then the next ; but if he remain three days, he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again ; but if he ask money he is a false prophet." Ch. 11.

It appears from this that some who claimed to be apostles or prophets, had no conscience about burdening the churches visited, with their support.

It is evident from what Paul says to the Corinthians that the converts were sometimes led to seek this or that particular gift of the Spirit ; and further, that the Spirit of the prophets was subject unto the prophets. Herein we have an explanation of the altered manifestation of the Spirit in our modern churches as compared with the primitive church. Herein also do we find a ground for the hope that the manifestations of the early days may be recovered. What God has ordained for the elevation of the church to her true position as the bride of Christ, must be the inalienable privilege of the church, only hid from her by want of faith and the prevalence of worldliness. We believe with Mr. Macdonald that Christ is ever ready to give gifts, according to the requirements of the church. But before bestowing the gifts he leads his people to realize their need of them and urge their bestowal in united and fervent and effectual prayer. A prophet is one who knows what Christ has specially at heart for a particular generation, and who makes known to his fellow-believers the mind of Christ. In order to this he must be "imbued with the spirit of self-surrender and self-effacement" as Mr. Macdonald happily expresses it.

Tell me what they cannot get. The lightnings are snails when compared with the feet of Christ as He comes to the cry of his children.

GLADSTONE AND HUXLEY. III.

As we have already observed, the record of the Six days' Creation whereby this world was fitted for man's abode, is preceded by a brief statement of the condition in which the earth was anterior to the Creative week.

"The earth was waste and void ; and darkness was upon the face of the deep ; and the spirit of God moved upon the face of the waters."

The words rendered *waste* and *void*, are in the Hebrew *thohu* and *bohu*. The two words thus coupled are found also in Jer. 4 : 23 and Is. 34 : 11. In Jeremiah the context shows that what is meant is *desolation* and *abandonment* ; the absence of life. In Isaiah *confusion* and *emptiness* are the words used. The main idea is *uninhabitable*. There is also darkness covering the face of the deep, (*t'hom*, mass of waters) and the spirit of God is *ruah Elohim : ruah* corresponds to *pneuma* and like it means wind or air as well as spirit.

The picture is not of chaos, in the ordinary sense of that term ; but of a condition to which the world could even now be easily and rapidly brought, by a slight relaxation of the repressive forces which are every where present, warring against the conservation of the existing system. This world of ours is like a complicated system of machinery, where each part hinges on some other part, and where harmony is found in the neutralization of opposites. Wherever we look in nature we find that life is maintained in the presence of deadly elements which have to be carefully kept in check lest they gather headway and pull down the fabric of universal things. There are everywhere forces that tend to load the air with miasma and everywhere there are forces tending to relieve the air of its impurities. The atmosphere is very wonderfully constituted of hydrogen, nitrogen, oxygen, carbonic acid gas. All over the world are creatures who live by extracting oxygen from the atmosphere, and others who live by supplying it to the atmosphere. Everything depends upon the happily-adjusted equilibrium of these forces. The atmosphere is the medium of communication between land and sea, whereby the land receives from the sea the supplies of rain that feed the rivers and fountains and make vegetation and animal life possible. A slight change in the constitution of the atmosphere would destroy it as such a medium, and the death of all creatures and all plants would follow as an inevitable consequence.

To illustrate this point we make some extracts from an admirable book by Dr. Hugh MacMillan entitled *Bible Teachings in Nature*, a book that many thoughtful men would find worthy of more honour than Mr. Drummond's more recent work on Spiritual Laws in the Natural World :—

"In carrying out the wise and gracious purposes for which they have been designed, the fungi not unfrequently overstep the limits of usefulness, and commit wholesale destruction. Like the storm that is intended to purify the air, and in so doing incidentally destroys life and property, the fungi are intended to hasten decay and limit the injurious influence of putrescent matters : but in so doing they are not unfrequently the occasion of blight and famine."

"The law impressed upon them is to help in reducing all nature to its ultimate elements."

"Blasting and mildew are now conclusively ascertained to be produced by *plants* —to be the diseases occasioned by the growth of minute fungi. Ever since plants have existed these vegetable parasites have preyed upon them."

"We are living in the very midst of organic forces possessed of incalculable powers of harm which may at any time be let loose and overwhelm us."

Botanists have given the name of *Ustilago Segetum* to a kind of fungus concerned in one of the diseases of corn, the seed-vessels of which are so minute that a square inch of surface contains no less than 8 millions. If the seed-vessels be so small what must the seeds be? There is another kind that hides itself in grains of wheat, until a single grain contains upwards of four millions of spores, enough to desolate a continent.

Facts like these show how very simple a matter it would be to blight this entire world and bring it into a condition of *thohu bohu*, if the Ruler of all things should permit. No great cataclysm would be necessary ; no collision with another globe ; no eruption of central forces ; but simply the relaxation of forces everywhere active and everywhere kept in check by Him whose goodness fills the earth.

We incline to the opinion that there have been many creations, following one another at distant intervals, each new creation being an advance on the one that preceded it, in some particulars. But why should there be these interpositions of creative power and wisdom ? Does not the orderly succession of events show forth the wisdom and might of God ? Yes, to those who have the love of God reigning in their hearts. But even the very constancy of nature suggests to creatures such as we are, that this continuity is just a necessity of nature, and the mind at length craves the exhibition of divine power and wisdom in the way of interposition. It seems therefore—in order that the creature may seek the Creator—to be not merely necessary that there be a constancy of nature, but an occasional termination and new creation of the heavens and the earth. If God has creative power and wisdom beyond what we have witnessed, why should we not expect him to display them ? And it seems to us reasonable that a particular creation should contain pre-intimations of the creation that is to follow, just as we find indicated in geology. These creations are God's method of revealing the fulness of his own blessed nature to his moral and intelligent creatures, and it is for them that the foreshadowings we speak of are given.

Note that the intervals of silence and inactivity can, by their very nature, leave no record of themselves in the rocks. A thousand years here would be as a day, and a day as a thousand years as regards its productiveness.

A fact that seems to have been very much overlooked is that Geology, in the nature of the case, is incompetent to tell us any thing about Creation. Geology deals with the remains of created things ; it tells us what things existed, but how they came to exist, it is necessarily incompetent to say. If we are to learn any thing about Creation, we must learn it from the Creator. The only cosmogony that is of any value in an inspired

cosmogony. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear."

THE TEMPTATION, AND ITS PLACE IN THE LIFE OF JESUS.

By Rev. Wm. Bell, M. A.

(*Continued from our last.*)

It is, perhaps, not so easy to determine the exact significance of the third temptation as in the case of the other two. 'Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the Temple, and saith unto Him: 'If thou art the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee; and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone,'—Matt. iv. 5, 6.

We do not see any objection to taking this account literally. Professor Godet well says: We must remember that Jesus, being really man, having His spirit united to a body, He needed quite as much as we do, sensible representations as a means of apprehending spiritual facts." But Professor Godet appears only to mean that the Tempter conveyed his suggestions to Jesus in metaphorical language. He says: "We do not think that Jesus was transported bodily by Satan through the air. We believe that, had He been observed by any spectator whilst the temptation was going on, He would have appeared all through it motionless upon the soil of the desert." It is enough to believe that the temptation was not a figment of the imagination; it was the type of a course of life which lay open to Jesus.

Satan again brings into prominence the fact of Christ's sonship, the contemplation of which was so profoundly moving His spirit. That sonship gave Him full access to the Divine Presence, and unlimited control of the Divine resources. Might He not be made to pervert the great gift He had received? The bond between the Father and the Son is confidence; might not confidence be turned into presumption? This seems to have been the point of the temptation. It was an attempt to interfere with the most sacred relations between Jesus and His Father; to snap the bond between them, and substitute for it that which seemed like the reality, but was in fact a base counterfeit. Hence perhaps the Tempter's choice of the Temple as the scene of the temptation. He would have Jesus break with His Father on the very spot where the worshipper sought fellowship with God.

With God power is always employed in the service of goodness. The possession of it puts the possessor on a giddy height, higher far than that Temple-pinnacle which looks down into the deep gorge below. To use it for personal caprice, or to minister to spiritual pride, to use it improperly even for the sake of a plausible object, is to betray the trust committed to one. What was the exact motive which the devil presented to the mind of Jesus? It was probably a tangle of motive such as Satanic fingers know how to weave. The feat was not such a great one after all for one who was Son of God; it might gratify a personal whim. But for that reason, the temptation to presume on His exalted position was all the more subtle. Then the precipitous leap, and the alighting safe in the courts below, would astonish the assembled worshippers, and impress them with a due sense of His great power. We know how strong the tendency is among those who wield authority to do things which have no other aim than to display their authority before others. And, let me add, the temptation is not less, it is perhaps greater, when the authority is of a spiritual kind. The power we have received to use in others' behalf we are tempted to use so as only to show others that we have it. Thus an action which might not seem very serious in itself becomes the index of a self-assertion which is nothing less than a betrayal of the sacred trust confided to us by God. Besides, would it not be a splendid opportunity to Jesus of inaugurating His kingdom! Before the eyes of the people who witnessed this stupendous miracle He would pose as a god, and they would flock eagerly to His side. The tempter was wily enough to back up all this with an aptly-chosen quotation from Scripture; a promise of angelic protection and aid, which, as it was meant to apply to good men in general, would certainly be realized in His case who was the Son of God.

But again the tempter was foiled, and that by a weapon taken from the same armoury he had used. The writer of the Epistle to the Hebrews tells us that 'the Word of God is . . . sharper than any two-edged sword (iv. 12); and some one has said, "handle it therefore with care, else you will cut your own fingers." The weapon did not prosper in the devil's hands. Jesus said unto him: 'Again it is written, Thou shalt not tempt the Lord thy God'—Matt. iv. 17. The suggested act would have been a tempting of God in this sense; setting the alternation before Him either of sanctioning the use of His power for ends He did not approve, or of separating His cause from that of His Son, and so severing the relations between them. The horror of either alternative is sufficiently apparent on the very mention of it.

Or the words may be interpreted thus: The promise you quote holds good only when men keep to the path of duty. Let men have that, and then presume on their exceptional relations with God to keep them safe, and they are tempting Him to withdraw His aid, which He certainly will. Even though there be a kingdom to be won, it matters not; the false step will be the ruin of the aspirant. Such action is not an indication of trust, but of distrust; distrust of God's ordinary Providential arrangements, as though they were not of themselves a sufficient channel through which to accomplish any defect He designs. How often this kind of temptation assails men we all know. Are Christians never tempted to suppose that, because they are Christians, to whom as God's children special privileges have been sealed, they will enjoy more immunity than others from dangers which are self-imposed; or that a piece of dishonourable practice, especially if it secures for them a more influential position, will be a less serious matter in their case than in that of their godless fellow-men? Let all such remember that such suggestions place them on the brink of a precipice; and let them not tempt the Lord their God.

Supposing that the chief motive for this action was made by the devil to be the inauguration of the kingdom of Jesus, what kind of kingdom would it have been, so won? Not the kind which Jesus sought. It might have answered to the hopes of a troop of fanatics led on by an unscrupulous chief, but not to the kingdom whose principles Jesus unfolded in His Sermon on the Mount. It would no more have satisfied His ideal than that other kingdom, shadowed in the might and pomp of Rome, whose glory Satan made to pass before His eyes.

In His victory over this temptation, as in the two previous cases, Jesus learned an all-important lesson, and committed Himself to a definite course of action. The unlimited power, to which as Son of God He had access, was to be employed by Him solely for the purpose of revealing the moral perfection of the Divine character, whether in word or deed. Not to astonish men and thereby win for himself the reputation of a mere wonder-worker; but to let them 'see the glory of God,' and His willingness and ability to redeem them from sin to a life of holiness.

The purpose of the three temptations is thus summed up by Professor Godet: "When He left this school, Jesus distinctly understood that, as respects His *person*, no act of His ministry was to have any tendency to lift it out of His human condition; that, as to His *work*, it was to be in no way assimilated to the action of the powers of this world; and that, in the *employment* of Divine power, filial liberty was never to become caprice, nor even under a pretext of blind trust in the help of God. And this programme was carried out. His material wants were supplied by the gifts of charity (Luke viii. 13.), not by miracles; His mode of life was nothing else than a perpetual humiliation—a prolongation, so to speak, of His Incarnation. When labouring to establish His kingdom, He unhesitatingly refused the aid of human power—as, for instance, when the multitude wished to make Him a king (John vi. 15); and His ministry assumed the character of an exclusively spiritual conquest. He abstained, lastly, from every miracle which had not for its immediate design the revelation of moral perfection; that is to say, of the glory of His Father.—Luke xi. 29. These supreme rules of the Messianic activity were all learnt in that school of trial through which God caused Him to pass in the desert."

I have sought to give a brief review of the Temptation of Jesus, and to fix its place in His life. I have abstained from minute applications of the incident to human life, as that was hardly possible within the compass of a lecture. But the subject may be earnestly commended to the careful and devout thought of all young men. No young man or woman can escape the ordeal of temptation in some form. And the time of it is with us, as it was with Him, a time for determining what our future career shall be. Failure may mean the blighting of our prospects and the spoiling of our work; it will certainly mean the degradation of our moral and spiritual life—a far more serious thing than any material disabilities we may incur. And though we may be saved by His grace from perdition—for He is able to restore the most fallen,—yet it is certain that this life will never be to us what it would have been if we had stood firm. On the other hand, victory will mean enlightened perceptions, strengthening of moral fibre, and a path much less difficult to tread for the struggle we have passed through.

Let us remember that the Son of God became man, and passed through this experience, that He might lead us victoriously through the combat when the same enemy assails us. That He fought and conquered as a young man ought, to establish a close and tender tie between Him and the toiling tempted young men of to-day. If there be any period of human life with which Jesus can be said to have a more special sympathy, must it not be that period in which young men are called upon to repeat in some form His conflict with the Evil One, and fight their way through the storms and passions of youth to a stable and honourable manhood? Through Him—but only through Him—we are 'more than conquerors.' 'For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.'—Heb. ii. 18.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Quarterly Love Feast.

Sir,—The announcement of the Quarterly Love Feast at Grant Road Church on Saturday, the 27th instant, raises the question as to whether the meeting is to be one of the whole membership of the Methodist Church in Bombay or of only a section worshipping at Grant Road. I sincerely trust we will not get into holding separate Quarterly Love Feasts at the three different points instead of one grand meeting in the one place as hitherto.

For administrative purposes the tripartite division has become necessary, but let us not break into the time-honoured arrangement I

have referred to. So, Christian friends, don't fail to rally at 7-45 p.m. at Grant Road Church on Saturday the 27th instant.

Fancy thirty or forty persons losing themselves in the big house instead of four or five times forty of days gone by!

Yours &c.,

L. P.

Bombay, 25th March, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 *p. m.*

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3-30 p. m.

We have much pleasure in acknowledging receipt of Rs. 20, subscription for March, from J. J. T., Trevandrum, for the Methodist Episcopal Church Aid Society.

Quarterly Love Feast at Grant Road M. E. Church this (Saturday) evening at 7-45 o'clock.

Epitome of News.

SATURDAY, MARCH 20.

—Bishop Wm. Taylor now makes a call for 15 to 20 more men and women to engage in his self-supporting mission work in Africa. The call is for persons wholly consecrated to God; those who count not their lives dear unto them if they may by any means win some souls to Jesus. He asks for a farmer and wife, gardener and wife, shoemaker, tinsmith, blacksmith, farmer, ship carpenter, and women who have a knowledge of housekeeping. All must be in New York by March 10th. Donations are solicited of carpenters' tools, shoemakers' kits, farming utensils, hardware, tea, sugar, coffee, salt, flour, gunpowder, shot, leather for shoes (upper and lower), dry goods, flannel, calico, muslin, thread, etc.

—Lottery frauds by which 50,000 people have been swindled have occurred in the vale of Llangollen. The Home Secretary has given instructions to the Director of Public Prosecutions to take proceedings against them.

—The Bishop of Bombay, at the meeting of the S. P. G. Committee in Bombay, speaking of the work in the Ahmednuggur field, says: Before we can expect people to make any real growth in that which Almighty God by His Spirit is ever ready to do for them, it is perfectly necessary there should be some adequate conception formed on their part of offering something to Almighty God. Therefore, although congregational services are far from being the be all and end all of our work, I think so marked an advance as is visible in that respect is as sure a sign that deeper and more inward work is going on as we can possibly have. Then there was very marked advance to be seen in the intelligence and I believe also in the spiritual character of our inferior native agents. When the work was first started on its present scale I could not sufficiently admire the determination which was shown by the missionaries to make the very most of the materials ready to their hand, and yet it was a matter of constant regret that in their determination to develop it should be necessary so very often to employ as teachers men who still themselves had almost every thing to learn. The schools of which I have spoken just now are making a very great difference in that respect. They are constantly turning out boys who have had advantages totally unknown to those who were enlisted in this work at first. Boys who doubtless as they go on in work will have their moral character and their power of perseverance very severely tested indeed, and all of whom it is impossible that we should expect to stand the test of isolation and of the responsibility which is laid upon them of upholding the character of the church in the places where they work, but who do go into that work with something of a more adequate idea of what it involves and of what its possibilities are.

—"Dad" Freeman, a coloured man of Spanish-Africa descent, was buried at Detroit, Michigan, on January 31, 1886. He had documentary evidence to prove conclusively that he was fully 122 years old and probably the oldest man in the world.

MONDAY, MARCH 22.

—*Bombay Gazette*; Colombo, March 20: Sir Robert Hart has indited a strong memorandum to the authorities at Pekin, regarding the deterioration of Chinese tea, hinting pretty plainly to the tea merchants that India and Ceylon will certainly deprive them of their trade if no improvement takes place.

There is great excitement amongst the Chinese in Canton and other ports over the attacks on Chinese in California, and precautionary measures have been taken with a view to protecting foreigners.

—Same: The Regent of Kolhapore died Saturday night.

TUESDAY, MARCH 23.

—*Times of India*: Our readers will note from our advertising columns that a public meeting, with Lord Reay in the chair, has been called for the 30th instant for the purpose of forming a branch for the Bombay Presidency of the Native Association of India for Supplying Female Medical Aid to the Women of India. The Bombay Branch has been virtually in existence for some months past under the title of "Lady Reay's Fund," and large sums have been subscribed by the princes and chiefs and other native gentlemen of Western India. At the public meeting the new movement will be more formally introduced, and an influential executive committee will be formed.

—Same; Rangoon, 29: The real Mayan Choung Ponghee has been captured in the Tounghoo district by Christian Karens.—News has been received from Henzadah and the Maoobin districts that one large gang of dacoits has been broken up near Kyukpyan and that a second has been defeated near Donabvoo.

—General Grant's plucky resolve to write his memoirs, so that his wife might be left in comfort during her widowhood, has had its reward. On Saturday, the publishers of the memoirs sent to Mrs. Grant a cheque for £40,000 as her share of the profits of the first volume. It is expected that when the second volume of the memoirs has been published the payments to Mrs. Grant will reach £100,000. This result is unparalleled in the annals of literature.

—*Indian Witness*: Dr. Murdoch sailed for England yesterday in the steamship *Manora*, and will be away from India six months. He goes to arrange for the preparation of an improved series of school-books in connection with the Christian Vernacular Education Society.

—*Overland Mail*; March 5: A very interesting archæological discovery has been made by General Grenfell at Assouan. It is an ancient necropolis, situated in the Libyan desert on the left bank of the Nile. Several of the tombs are of great size and magnificence, dating probably from the twelfth dynasty (about B.C. 3,000). One measures 140 feet by 40 feet, within it being thirty columns. In an inner chamber were found in position a fine shrine and an altar. The portrait of a king named Neferkara is on the wall, as a lame man leaning on a crutch. One of the most curious discoveries in these tombs were statues of the deceased in baked clay or terra cotta placed in niches round the walls. General Grenfell is aided in his work by British soldiers, who probably prefer digging up the forgotten dead to killing the living.

—*Wesleyan Methodist*: A Christian woman said, when speaking of a path of service which was fraught with toil and trial: "I do not wish to leave this place until I have an honourable discharge." Every Christian man has a place, and a portion, and a duty in this life. If he is where he belongs, God has put him there for a purpose. He has a work to do; when it is done the discharge will come, but until honourably discharged, it is duty to hold fast in the place where God has appointed and set him by His providence. We are not to make haste to escape toils, or trials, or burdens. It is true that people become dissatisfied with their lot, they become fretful and wretched; they become weary, and sink into sleep; the lazy shirk, the discontented move hither and thither, seeking rest and finding none. But the great apostle, says "And having done all stand." Hold the fort, hold the field. "Be ye steadfast, unmovable: always abounding in the work of the Lord."

—Mr. Edwin Arnold in the *Daily Telegraph*; Among the curious treasures of the Madras Museum, which the Governor has greatly developed, is a golden coin of Claudius, the Emperor, struck to commemorate the conquest of Britain, which was found in excavating a foundation near Madras. What chapters of fancy might be written about this *aureus*, which thus strangely links the past and present of England's history, and came, perhaps to India in the scrip of St. Thomas! The only fact which could be mentioned to match the odd thoughts suggested by this Roman coin, with its device of *ob Britannos devictos*—in connection with the same locality—is regarding the famous old ship Mayflower, which bore the Pilgrim Fathers to new England. It has recently been ascertained that this vessel was chartered, in 1659, A D., by the East India Company, and went to Masulipatam from Gombroon for a cargo of rice and general produce. She was lost upon the voyage home, one of the ships whose history is linked with that of the birth and uprise of great nations, like the *aureus* in the Madras Museum.

—Sir William Thomson has recently calculated that the average size of a chemical atom is not less than six and not greater than sixty billionths of a cubic inch. It has also been calculated that in a cubic inch of air there are three hundred quintillions of atoms. Hence the cubic inch of air is by no means full, and it is possible for them to move eighteen miles a minute and collide against each other 8,500,000 times a second, as has also been lately calculated that they do.

WEDNESDAY, MARCH 24.

—American paper: One of the most successful of the Wesleyan missions is that of the Friendly Islands known as the Tongan Mission. It was established some sixty years ago, when

the islanders were a desperate and ferocious people. Under missionary influence they have become transformed, and are a peaceful, prosperous, and happy nation, with a constitutional government under old King George. The character of Christians the Tongans make is of the highest. They not only form a strong and self-reliant Church, but have contributed large sums to missionary funds, and have furnished faithful and efficient missionaries and teachers for other South Sea missions. For many years the Tongan Mission has been connected with the Australasian Wesleyan Church, in common with the other Wesleyan missions in the South Seas. In 1881 King George petitioned the General Conference of the Australasian Church to take Tonga out of the list of missions and constitute it a district of an annual conference, claiming that there was no longer an idol or a heathen in the whole group. The request was complied with. Last year the king asked the General Conference to transfer the relation of the district from the New South Wales to the New Zealand Conference. The Conference appointed a commission to inquire into the matter, and provided for the making of the transfer if it should be found desirable. But the commission decided against the transfer, and many of the Tongans were greatly disappointed. The relations with the New South Wales Conference became unpleasant, and talk of a free or national Church began to be heard. The prime minister, formerly a Wesleyan minister, encouraged the project of a national Church, and under the lead of a missionary, Mr. Baker, a secession took place recently, and the king gave his aid to the formation of an independent or national Church. He appointed an old Wesleyan missionary, Mr. Watkin, first minister over the new Church. In three weeks, 11,000 adherents of the Wesleyan Church, with 12 ordained native ministers, 800 local preachers, 600 school teachers, 700 class leaders, and upwards of 5,000 members, seceded to the new connexion. In many of the islands beautiful churches are empty, and under the spreading branches of the Tongan banyan tree large congregations assemble. The king and court party are thoroughly with the new order of things. The Rev. J. E. Moulton, chairman of the district, says the king and court party have exerted undue pressure upon the people, and forced many of them into secession, by making adherence to the new order a test of loyalty.

—The Rev. A. Robertson, M. B.. who, with Professor Bremner, joined the Nagpore Mission of the Free Ch. of Scotland, at the close of last year, writes in the *Free Ch. Monthly*:

"When we reached Nagpore, we received a right hearty reception. Mr. Cooper, Mr. Whitton, and all the students of the Bishop College, together with some of the boys from the Institution, were meeting us at the station, and from all we received a most encouraging welcome. Two of the students, sons of a wealthy pleader, offered to drive us to the mission-house in their carriage, but we were content with the more humble bullock-waggon. At the mission-house a no less hearty welcome was given us by Mrs. Cooper, Mrs. Whitton, and by the three zenana ladies. Next day we went down to the Institution and saw the various classes all busy at their work. The following Monday morning Mr. Bremner and I began work, and we have been kept busy ever since. I like the work very much; and as far as I can judge, I am getting on well with the classes and with the students. The young men are sharp and intelligent, and it is quite a pleasure to teach them, especially to tell them the story of a Saviour's love, and to give them lessons on Bible history. This is a great city, and there is a great work to be done: about 85,000 heathen people in the city, and a teeming population in the country around, seem to cry aloud to us for the message of the gospel.

—*Times of India*; Madras, 23: Mr. Thomas, First Member of the Board of Revenue, has been directed by Government to proceed to Madura and institute enquiries into the administration of that district by Mr. Crole, the late Collector, who is now under the grave displeasure of Government and also under a year's suspension.

—The Indian ryot has recently become, says a correspondent, the most influential corn-producer in the world. He rules the market at Mark Lane, and through it the leading corn exchanges of Europe. We may be certain that the American farmer will do everything he possibly can to oust him from this potential position, and it behoves the ryot to take advantage of every turn likely to secure to him and enable him to maintain his point of advantage. He must not simply hold his own, but must compete with the American food producer in every crop that is raised in the two countries alike. With regard to maize or *Indian* corn the prairie farmer has matters all his own way. This state of things should be allowed to continue no longer, and the sooner the extensive cultivation of such a valuable and prolific corn as maize is commenced the better it will be for India. It is a plant that thrives in this country, and with very little encouragement from the Government and those who direct the operations of the ryot, the crop might soon become one of our most valuable articles of export.

—*N. Y Herald*: The *New York Herald* has been publishing a long series of interviews with actors, managers, and others concerning the increasing wickedness of the New York stage. One of its latest subjects is John Gilbert, who can describe minutely each costume that prominent actors have worn during the last half-century, and tell you how they spoke each line in their different parts. "Since I first entered the profession," said Mr. Gilbert, "it has greatly improved in scenic effects, but in true dramatic art it has sadly deteriorated. The theatres are now catering to the eye rather than to the mind. The outlook for young actors is a very dismal one. The pay is much better than it used to be, but the young man of to-day who wants to become a great actor has almost insurmountable obstacles to overcome. He has no chance for training. Long runs and this rubbish called burlesques are doing great harm that we are just beginning to reap the fruits of. It is very hard to reconcile finance and art. They are opposing factors in the drama. However, I think it is partly the fault of the managers that we get such indecent exhibitions as these so-called burlesques are. They are disgustingly indecent besides being absolute trash. The degarding nature of such entertainments should be cried down. The exhibition of naked women can have but one effect—a disastrous one to the morals of the community, an encouragement to lewdness and lasciviousness. Down at Fourteenth-street and Sixth-avenue I saw the other day a frame of pictures standing on the corner representing young girls in nothing but tights and short jackets that just came to their waists. Are these proper pictures to put out for the public to look at, to say nothing of the propriety of females appearing in public dressed like that? It's shameful."

—The ceremonies in connection with the opening of the railway extension of His Highness the Nizam's Guaranteed State Railways, on the 3rd April next, to Warangal, a distance of eighty-three miles from Secunderabad, promise to be on a large scale.

—It is necessary for the Shrawaks to raise a fund of about three lakhs-and-a-half rupees, in order to provide out of the interest the annual contribution of Rs. 15,000 to be paid to the Thakore of Palitana, and the Shrawaks of Bombay have had a meeting in connection with it,

Thursday, March 25.

—The Financial Statement for 1886-87 is published. The revised estimates of 1885 to 86 are:—Receipts £73,598,100, expenditure £76,488,900, deficit £2,890,800. This deficit is entirely due to expenditure caused by the Military preparations of 1885-86, and cost of the expedition to Burma. The increase due to Army charges during the current year was £2,827,800, being less than the deficit by £63,000 only. The estimates for 1886 to 87 are:—Revenue £75,798,700, expenditure £75,616,500, leaving a surplus of £32,200.

—The Str. *Pekin*, with English Mails, left Aden for Bombay, Wednesday, at 1 a. m.

—*Bombay Gazette*: The tender of Messrs. McFarlane, Strang and Co., was yesterday accepted by the Bombay Town Council for the supply of the ironwork required for the Tansa project, amounting in all to 45,800 tons. Seven tenders, all from firms of good repute, had been received, and at the rates accepted the probable amount of the contract will be £266,848-16-6.

—Same: Lady Reay distributed the prizes at the Indo-British Institution last evening, Mr. Justice Scott presiding in the absence of His Excellency the Governor. The annual report was adopted on the motion of Mr. Justice Birdwood, seconded by Mr. Starling, and on the proposition of Professor Hathornthwaite, seconded by Mr. F. Rowland, the treasurer's accounts were passed, with a rider offering to Mr. J. Shepherd the hearty thanks of the friends and supporters of the Institution for his valuable services during the past fifteen years.

—*Independent*: Scene, Seattle, Washington Territory: Under cover of a pretence that the inhabitants of the Chinese quarter disregarded the sanitary regulations of the city, an organized mob entered their houses, packed all their stuff in wagons, and carted them and their property to the wharf, and attempted to ship them by force to San Francisco, thus at an instant banishing them all from the place.—Then the good, law-abiding and law-executing Mayor and militia and citizens awoke. They had slept long enough. They declared that even Chinamen had rights and should receive justice. The Mayor ordered the militia down to the wharf, and brought every Mongolian of them back under the solid protection of bullets and bayonets. The mob resisted with violence, and it was a solemn and serious question whether these militia citizens would fire, if required, upon the rioters. If they should fail, then there was no protection short of Washington for the unoffending Chinamen huddled behind the rampart of steel. The necessity came. The order was given to fire, and the militia proved true to their duty. They fired, and six men fell wounded, and the mob retired sullen, but beaten. The Chinamen were taken to the City Hall, and asked whether they wished to go or stay. They had a fair choice and made it, and the majority, trusting the Government of the city and the Territory, stayed Meanwhile there was noisy abuse of the citizens who had done their duty, and there were loud threats. The Governor acted nobly. He proclaimed martial law, and called on the President of the United States for protection; and it came, though rather tardily.

—*Dnyanodaya*: The names of the Special Committee appointed by Parliament to investigate Indian affairs have appeared. On the whole the Committee is composed of such members as give confidence that there will be an intelligent investigation, and this fact partly compensates for the disappointment felt at the rejection of the idea of a Royal Commission. The Committee selected are as follows:—

The Duke of Norfolk, the Duke of Buckingham, the Marquis of Ripon, the Earl of Derby, Earl Cowper, Earl Cadogan, the Earl of Kimbefley, Earl of Northbrook, Earl Lytton, Earl of Iddesleigh, Viscount Cranbrook, Lord Harris, Lord Elgin, Lord Napier of Magdala, Lord Revelstoke, Lord Hobhouse, Sir U. Kay-Shuttleworth, Mr. T. G. Ashton, Mr. Thomas Blake, Sir George Campbell, Lord Randolph Churchill, Mr. John Dillon, Sir James Fergusson, Rt. Hon. G. J. Goschen, Lord George Hamilton, Dr. W. A. Hunter, Mr. E. A. Leatham, Mr. L. McIver, Mr J. M. Maclean, Sir Lewis

Pelly, Sir Richard Temple, and Sir Philip Wodehouse.

—Same: The annual meeting of the Bombay Bible Society, and the Bombay Tract and Book Society was held on Tuesday, with Hon. H. M. Birdwood in the chair.

The encouraging feature in the condition of both Societies is the marked increase of sales over that of the previous year. The number of copies of Bibles and portions sold in 1885 was 29,801 which is a gain of 8,687 over that of last year. Those watching the progress of Christianity in India should take note of this remarkable fact that about 30,000 copies were bought by the people. A few years ago it might have been difficult to give away as many volumes. Now they are readily bought. In a few excellent remarks by Dr. Mackichan, on the work of the Society, he feelingly referred to the great assistance that had been rendered to the Society by the late Marathi editor of the *Dnyanodaya*, Mr. Shahu Daji Kukadé, in connection with the translation committee. He reported that the revision of Genesis was completed.

The Bombay Tract Society has also the same record of progress for the past year. Vernacular sales have largely increased showing an increased desire on the part of the people to become acquainted with Christian truths. As one of the speakers remarked, the sales of these Societies mark the progress that is being made by Christian Missions. In short those who take an interest in the spread of Christian literature have cause for thankfulness and encouragement.

Friday, March 26.

—Deaths last week, 377.

—The annual meeting and prize distribution of the Cathedral High School, was held at the Town Hall yesterday, under the presidency of the Hon. J. B. Peile, C. S. I. The annual report showed that there were in the school 174 boys and 130 girls. The annual examination showed the most satisfactory results, the grant-in-aid for the boys' school having been Rs. 3,032, against the grant of Rs. 2,017 of the previous year; and for the girls' school, Rs. 2,247, against the grant of Rs. 1,471, made in 1884. The adoption of the report was moved by Mr. Justice Scott, seconded by Dr. G. Yeates Hunter, and carried unanimously. Lady Reay having distributed the prizes, the chairman delivered an able and interesting speech.

—It is stated that the Government of India have ordered that surveys be made next cold weather for a railway from Ajmere, through the Rajputana Desert, to Bhawalpur on the Indus.

—*Bombay Gazette:* By a recent decision of the Government of India, the Residency at Baroda has been made a second-class Agency. The appointment of Agent to the Governor-General at Baroda, recently vacated through the retirement of General Watson, has been conferred on Colonel Berkeley, recently acting Resident at Nepal.

—Government Offices will be closed from the 21st to the 27th proximo for the Easter holidays.

—A telegram received in Calcutta states that the Hastie case has proceeded one step further. On an appeal in the Court of Session, the decision in favour of Mr. Hastie has been reversed, with costs. There only now remains an appeal to the House of Lords, but the question of jurisdiction has been practically settled.

Selections.

A CURIOUS FEATURE OF OLD SERMONS.

Looking over a number of old sermons preached from one hundred and fifty to two hundred years ago, I find in them a singular feature, viz., the repetition, in slightly varying phraseology, of the doctrine derived from the text. For example, I have before me a sermon preached by the Rev. Timothy Edwards (the father of President Edwards,) in the year 1712. His text was Psalm lxxxix. 7, and the doctrine drawn from it, is stated thus: "It is our duty to draw nigh to God in the duties of his worship, with great seriousness, solemnity, and reverence:" *or thus*: "It is the duty of those that draw nigh to God in the duties of His worship, therein to serve and wait upon Him, with great seriousness, solemnity, and reverence."

This is but one specimen of the many that might be given, from various sermons, by various preachers of an early day, of the repetition in slightly varying words, of the doctrine drawn from their texts, and the question very naturally arises "Why did they do this?" The answer seems to be that it was done for the double purpose of impressing the thought on those who were carefully listening, and of catching the attention of those, who from wandering thought might possibly not have heard the first statement of the doctrine.

As showing that this, and especially the latter, reason affords the correct explanation, I may add that for years I had in my congregation a man of high intelligence, and who had been a distinguished lecturer in a medical college, and afterward ordained as a minister of the Gospel. When occasionally he preached for me, I noticed in his sermons this constant reiteration of the same thought, stated in slightly varying language. And one day I said to him, "Why is it, Dr.———, that you so often say the same thing twice over, almost in the same sentence, and with the same breath?"

He smiled pleasantly, and said: "You are one of the few that have noticed it, and I will tell you the reason. It is this. When I was lecturing, year after year, to the large classes at the medical college, I found that great numbers of the students had not the habit of fixing their thoughts steadily and consecutively on every word I was saying, but from wandering thought, would often lose many a sentence or statement most important to be known and remembered in its connection. And so I got this habit of repetition in my lectures, and I carry it also, almost unconsciously, but with a purpose, into my sermons."

The incident reminds one of an anecdote related of one of the Wesleys, who said to his wife' "My dear, why do you tell the child the same thing twenty times over?" "Because, my dear," she replied, "I find nineteen times are not enough to make him remember it."

Repetition is an important element, both of instruction and learning—

(*N. Y. Evangelist.*) N. S.

A NEW EAST END HALL.

THE TOWER HAMLETS MISSION.

The great hall on which Mr. Charrington has so long set his heart was opened on Thursday evening last, and proved large indeed. Neat and tasteful it is, yet plain and substantial, while admirably lighted and unusually well ventilated. With its two great galleries it is not altogether unlike Mr. Spurgeon's tabernacle, and its seating capacity is about the same. It is arranged to accommodate nearly five thousand people, having two commodious galleries above the ground floor space. The hall is altogether, including the platforms and orchestra space beyond, 130 feet long, by 70 feet wide in the clear, and of a height of 44 feet. The galleries are of a good height, and the method of seating is such as to enable the furthermost sitter to obtain a view of the speaker. These galleries are approached by four spacious staircases of fireproof construction, and the exits throughout are numerous and convenient.

The three entrances from the Mile End Road lead into the octagonal entrance hall, which is intended to be used for small meetings, or as a lecture-room. It is lighted from above, and is 44 feet each way, by 34 feet high. There are doorways into the "coffee palace" and book saloon," and three large entrances into the great hall.

On the opening evening this great hall was densely crowded in every part.

Mr. John Corry, J. P., who presided, addressed the meeting, and after giving in brief the history of the work, since fifteen years ago when Mr. Charrington touched by the sin and misery prevailing, commenced a night-school, expressed his deep interest in the mission, which has been so very largely blessed of God, to the poorest and most fallen of our East End toilers. He trusted the workers would go forward in the name of the Lord.

Mr. Frederick F. Charrington began by remarking on the contrast between the hayloft in which the work first commenced and the present hall now opened for the service of God. After detailing his conversion and the circumstances under which he gave up his interest in the brewery business, Mr. Charrington described the hall and indicated the use to which it was intended to be put. It is that in this place the Gospel of God's grace may be preached to tens of thousands of the East Enders. Of course temperance and other useful things would not be overlooked, but the preaching of the Gospel was the grand object.

Mr. F. A. Bevan expressed his joy that this great hall, in such a central and crowded thoroughfare, should be opened for the preaching of the pure Gospel of Jesus Christ. He believed the Gospel was the one thing necessary in these days.

Mr. E. H. Kerwin described Mr. Charrington's unwearying labours, and on behalf of the workers and attendants presented an illuminated testimonial and a handsome cabinet. The testimonial stated:—"The opening and dedication of the great assembly hall affords your co-workers, members and others, an opportunity of testifying their sense of your devoted, self sacrificing, voluntary labours among the poor of the East End of London, and of the affectionate respect and love felt towards you. During sixteen years' residence in Stepney you have never been so happy as when occupied in advancing the Master's kingdom. Thousands have testified to the value of this work, and to-day there are those in every quarter of the globe who praise God that through the preaching of the Gospel in the halls of the Tower Hamlets Mission they found Christ as their Saviour. The influence for good, both temporal and spiritual, which you have established in Mile End, will have a good and lasting effect upon thousands in the future as it has done in the past.

This having been acknowledged by Mr. Charrington, addresses followed by Lord Radstock, Messrs. Henry Varley, W. T. Stead, and others.—(*Word and Work.*)

"A FORM OF GODLINESS."

The apostle Paul, in writing to Timothy, apprizes him that "*perilous times*" will come, saying, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves," etc, and then follows a description of the prominent characteristics of the "times" which is frightful to contemplate. The last feature given is this: "Having a form of godliness, but denying the power thereof: from such turn away."

Are we verging toward the "perilous times of the last days"—are we on the threshold of these "perilous times," or, are they actually upon us? Solemn question! Read the first four verses of 2 Tim. 3: 1-4. Ponder them. One thing is certain, formal Christianity is widespread—formality in the pulpit, formality in the choir, formality in the Sabbath-school, formality in every department of Church-life. Ritualism, sentimentalism, floral displays, science and philosophy, entertainments of all sorts—these are the popular features in many of our churches. There is no use of attempting to close our eyes to this state of things; the facts are too palpable to be ignored.

Well, what are we to do? The apostle tells

us, explicitly, "*From such turn away.*" How? Go out of the Church, and leave the formalists to have undisputed sway? No! God forbid! The lines are being sharply drawn between living and formal Christianity. There is a living seed, Israelites without guile, and with undefiled garments, and the number is increasing. They are to turn away from the formalists, by making sure of an opposite character—while *they* deny the power, let the living ones possess the power, and *testify* of the power, wisely, but unflinchingly. If compelled to sit in a church which is formalistic and death-like, keep up close connections with heaven—it is possible to be in such surroundings and yet inhaling the pure, life-imparting atmosphere of the celestial world. And be sure to take hold of Paul's words in the 14th and following verses. Be panoplied with the WORD OF TRUTH—and you will stand the storm.—(*Guide to Holiness.*)

Miscellany.

—*N. Chr. Advocate:* The Railroad Commissioners of New York State tell us that during the twelve months covered by their annual report not a single passenger was killed on the lines in this State by accidents entirely beyond their own control (though this statement would not apply to the last three months of 1885, subsequent to the date of the report); and the accident insurance companies give similar testimony to the security of life on the railroads when they put in the class of "preferred risks" men who make a business of travelling six days in seven through the entire year. It is said that commercial agents are less liable to be injured, as shown by actual count, than business or professional men who pursue the quiet walks of home, going daily only from their houses to the stores, offices, lecture-rooms or studios. We are apt to regard the calling of the farmer as one of peculiar immunity from hazard; yet he has to pay for his accident insurance exactly as much as the railroad conductor and twice as much as the commercial traveller, who seems to him to be incurring such terrible risks in his continual going about. It is actually shown that to travel by railroad is more safe than to stay at home and commiserate them who are obliged to go.

Now the question arises: *Why* is the railroad so stripped of its terrors? What cause has operated to avert those cruel accidents that used to affright our good grandmothers? The answer is *discipline.* Railroads are no longer private business enterprises managed by hired men responsible only to their employers. They are rather branches of the public service under rigid scrutiny of the law. The men in charge of trains and tracks and stations and telegraphic business are virtually soldiers under definite command and strict surveillance. Each knows his duty and feels his responsibility; and if a mistake is made it is as certain to be discovered and laid to the charge of the guilty one as if there were a court-martial to investigate the case. Feeling thus their individual responsibility the railroad men devote their whole attention to the obedience of commands, and thus the liability to accident is reduced to a minimum. In a regiment of soldiers there are usually to be found about one thousand rifles, besides several hundred smaller arms, a good many swords, a thousand bayonets, etc; yet we seldom hear of the accidental wounding of a soldier, although not a day pass without its half-score or more of accidental shootings in the homes of the people. Discipline is everything in the management of great enterprises or the conduct of private life, and the hazards of all sorts might be largely eliminated from human affairs if we could but feel constantly the responsibility that is upon each one of us and could be brought to acknowledge a general duty of obedience to some high authority, which might be designated with a military title, General Welfare.

And one other fact challenges attention here. During the last twenty years the railroads have been passing into the care of temperance men. There is not now a prominent railroad company in the United States that does not require its employes to abstain from liquor, not only while on duty, but habitually; and it would be difficult to find a railroad conductor, especially in the State of New York, who is not a total abstainer. Here is a conspicuous example for other great business enterprises to consider well.

—*Independent:* In October, 1885, the Rev. Mr. Aitken conducted a Retreat, at Garrisons on the Hudson, as a personal preparation for their work of those ministers who were to be engaged in the late Mission in New York. The place and the time and the man were well chosen, as the result fully proved. Some seventy clergymen, from the dioceses of New York and Long Island, and including a few from distant dioceses, assembled in the beautiful spot selected for the occasion. We were impressed not by Mr. Aitken's oratory and eloquence, not by his theological learning or acuteness; but, profoundly, by the utter sincerity, the burning earnestness, and a Christian fervour unwonted and rare in clergymen of recognized devotion in their calling. His preaching was, throughout, characterized by lofty ambitions and high aspirations for purity and holiness of life and character. One sermon, toward the close of the Retreat, I shall always recollect. Its theme was "The Shepherd leading his flock." The main thought was a contrast drawn between the true Shepherd and the thief, who cometh not but for to steal and to kill and to destroy. His words were like a sharp sword. He clearly portrayed the clerical work that is done for gain, and in mechanical and professional fashion, as a routine priestcraft, and not in the spirit of Christ, who laid down his life for his sheep. He showed us in what danger we were of hypocrisy and self-seeking and ambition, and that such manner of work was of a thief, who cometh not but for to steal and to kill and to destroy. He told us that God's direst curse on the Church was her ministry, as it was on the other hand, her greatest blessing; and that every clergyman must be either a blessing or a curse; either the Good Shepherd giving his life for the sheep, or the thief, stealing and killing and destroying. This sermon, without doubt, caused great searchings of heart. One could not but put the question home: "Am I a thief, a murderer, a destroyer in the Church of Christ?" And on the answer to that question depended the good received from the Retreat by every one who enjoyed its ministrations. It is not, as so often misquoted, "like priest, like people;" but it is as in Holy Scripture written, "like people, like priest." If the people need renewal of spiritual life from time to time, it is just as true for the priesthood. And who shall convert the converters? Not less, if not more, are clergymen in danger of the temptations of worldliness, of hypocrisy, and of self-seeking in their work, than are laymen in their business; and the falls are, in proportion, perhaps as numerous. There is a subtle self-deceit possible to the work of the ministry, which does not have like force in any other calling. It is that sweet conceit, whispering that all is well with us, because we are preaching the Gospel, visiting the sick, and administering the sacraments—while we are looking sharply after our stipend, conducting the parish on worldly methods, and doing our work grudgingly and of necessity three-fourths of the time. All this and more was shown to the clergymen in retreat at Garrisons, if they were not utterly blind, and so hardened in the priestcraft of their ministry as to be impenetrable to the truth which giveth light. One clergyman, who stands forth conspicuous for devotion and success in his work in New York, declared that he had never been so turned inside out spiritually in all his experience. And it was a feeling well-nigh universal. I heard not one dissentient voice. If Mr. Aitken had done nothing during his visit with us but this one work he could not but be blessed in his deed, and have sown seed whose harvest cannot fail.

—* "*Extracts from Reminiscences of Christian Life in India Half a Century ago.*" "The marked separation from worldly gaieties was at that time the distinguishing" feature of all who made a profession of religion.

"It always is, that the character of a consistent Christian carries weight, even with those who do not follow his example."

"Who were *united* together *in separation* from the world."

"If the Christian by God's grace, obeys the command not to be conformed to this world, he will have no difficulty in keeping himself separate therefrom. Men of the world can and do respect *consistent* Christians, and keep on the most friendly terms with them, but they do not seek their intimacy."

"There should be no separation from any but such as are separated from Christ, that Christians, needs be, will have their preferences, and will have them till our Lord shall come; but they ought still to give the right hand of Brotherhood fully and frankly to all who are partakers of the same precious faith."

TELEGRAPHIC NEWS.

Cairo, March 18th: The difficulty which had arisen between Sir H. Drummond Wolff and Moukhtar Pacha, respecting the officering of the Egyptian garrison at Suakin, has been settled; Ahmed Moukhtar Pacha having finally agreed to the appointment of British officers.

London, 19th: Messrs. Chamberlain and Trevelyan remain firm notwithstanding Mr. Gladstone's endeavours to induce them to reconsider their resignation. Mr. J. T. Hibbert, the Secretary to the Admiralty, in introducing his Navy Estimates in the House of Commons, said that the Government had twenty armoured and twenty-five unamoured ships, besides fifty-four torpedo boats now building.—In the House of Commons last night, Government introduced the rules of procedure as reported by the Select Committee appointed to consider the question.—The rules are based upon the same lines as the Conservative proposals on the same subject.

Paris, 19th: The anniversary of the Commune of 1871 was celebrated yesterday and passed off tranquilly in Paris. Serious riots of Socialists and the unemployed took place, however, at Liege, where the rioters did great damage to property, smashing windows and sacking the shops and creating the greatest alarm. The Gendarmes, who were obliged to make several charges with a bayonet on the mob before order could be restored, succeeded in making one hundred arrests.

St. Petersburg, 19th: The *Journal de St. Petersburg* publishes an article on the Roumelian question, in which it insists upon Prince Alexander renouncing his demand to be appointed Governor-General of Roumelia for life.—Russia wishes to make the renewal of the Roumelian Governor-Generalship of Prince Alexander for five years, by the consent of the Sultan of Turkey, to be subject to the approval of the Signatory Powers of the Treaty of Berlin.

London, 19th: Mr. J. T. Hibbert, the Secretary to the Admiralty, announced in the House

* By a General Officer. London: Hatchards, Piccadilly. 1881.

of Commons this evening that six first-class torpedo vessels will be maintained at Hongkong for the protection of the Colony of Victoria.

20th: Messrs. Chamberlain and Trevelyan will discharge their respective functions in the British Ministry pending the introduction by Government of the Bill granting Home Rule for Ireland.—In the House of Commons last night, Mr. Gladstone, in reply to a question, said that he hoped next week to be able to name the day at which he will make a statement to the House with respect to the proposals which Government intend to lay before Parliament for a substantive and permanent settlement of the burning questions regarding Ireland. The Premier, in the meanwhile, warned the House that all the reports, which have been circulated with respect to the plans of Government in regard to Ireland, should be received with scepticism. —The House of Lords last evening, agreed to a resolution that all public Museums and Picture Galleries should be open for the use of the public on Sundays.

21st: The Commons have negatived by 115 against 109 votes the motion of Mr. Richard, member for Merthyr Tydvil, "that in the opinion of this House it is not just or expedient for the Government of this country to embark in war or to contract engagements involving grave responsibilities to the nation and to add vast territories in Asia to the Empire without the knowledge and consent of Parliament."

22nd: Mr John Bright has had an interview with Mr. Gladstone with the object of arranging a compromise in regard to the Irish Question. In the House of Commons to-night Mr. Campbell-Bannerman (Secretary for War), replying to a question, said that the British Government had upon their own responsibility resolved to withdraw the outposts of the British forces on the Nile to Assouan, and that Wady Halfa will be held by Egyptian troops. The Government, he said would make a further statement on the subject at the proper time.

Washington, 22*nd*: In the House of Representatives on Saturday last there was a debate upon Mr. Bland's Bill for the "free coinage of silver," which provides that all holders of silver bullion can have it coined into standard silver dollars upon the same terms and conditions as those on which gold is now coined for private holders; that standard silver dollars shall be the unit of account and the standard of value in the same manner as is now provided for gold dollars, and shall be legal tender for all debts, public or private, except where otherwise stipulated; that silver certificates may be issued for all silver dollars deposited; that the present law providing for the purchase of silver bullion for monthly coinage be repealed, and the Secretary to the Treasury shall make rules for enforcing this Act.—The debate will be resumed on the 27th instant and 3rd of April.

London, 23*rd*: In the House of Commons last night, Lord Randolph Churchill gave notice of an amendment that it was desirable to conclude the inquiry into the Government of India within a reasonable time, and that the Committee of Inquiry shall not exceed fourteen in number.—Mr. Howard Vincent moved a resolution that the capitation grant of thirty shillings at present allowed by Government to the Volunteers of Great Britain be increased. After a short but animated discussion the House divided and the resolution was rejected by 21 votes, 166 voting for and 187 against it. Mr. Gladstone who took part in the discussion resented any increase to the estimates.—Mr. Campbell-Bannerman (Secretary for War) in moving the Army Estimates said the increase in the figures was due to the requirements of India and Egypt. The occupation of Egypt, he said, was an unfair strain on the British army. He hoped to reduce the Army of Occupation to 8,000 men this year. With regard to recruiting, he said, it was at present in a very satisfactory state.

Constantinople, 23*rd*: Prince Alexander has informed the Porte that he cannot accept a five years' Governor-Generalship of Roumelia, but adheres to his demand to be appointed for life.—The British Ambassador here has been instructed by his Government to assure the Sultan of the friendly disposition of the British Government towards His Imperial Majesty and to state that Sir H. Drummond Wolff's mission in Egypt will not be hurriedly terminated.

Athens, 23*rd*: The war spirit is still in the ascendant here, and active warlike preparations continue to be made by the Government without cessation.

Brussels, 23*rd*: The serious riots which occurred at Liege last week have been followed by a strike and rioting among the Belgian colliers. Frequent conflicts between the troops and the rioters have taken place.

London, 24*th*: Sir Roper Lethbridge withdraws his amendment, of which he had given notice on the 12th inst, respecting the inquiry into the government of India, in favour of Lord Randolph Churchill's amendment on the same subject, which will be strongly supported by the Conservatives.

25th: Her Majesty the Queen yesterday laid the foundation-stone of the Medical Hall, which is being erected on the Thames Embankment conjointly by the Colleges of Physicians and Surgeons.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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Per P and O Str *Surat*, 26:

For London—Mr and Mrs J W McNabb, Miss McNabb two children and infant, Mr H Eckersley, Mrs T Dowden and infant, Mrs J C Mitchell and four children, Lieut-Col and Mrs W R Bunbury and infant, Mrs Murray, Mrs C L Prendergast, Mrs E V Stace and child, Mr G E Hilton's two children, Mr and Mrs R Rickie and two children Mr Beeley, Mrs J M Lane and two children, Sister Gladys, Mrs Cleghorn, Genl J J McLeod Innes, Mrs Merriman, Lieut Col and Mrs Wallace, Mr W P Houdson, Two Misses White, Mr W A Clarke, Mr Duffus, Mr Kedar Baksh, Mr Fontiman and child, Mr S N Fox, Mr FitzGerald, Mrs FitzGerald and child, Mr F A Owen, Dr J W Tyler, Mr Robert Rosco, Mr T Kendall, Mr E Comber, Mr C D Stewart, Miss Tyler, Mr E W Campbell, Mr Neisch, and Mrs Revenshaw and infant.

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For Venice—Mr Crow, Two Misses Crow, Mr Corrie Bird, Col McNair, Mrs Kirkham and infant, and Miss Kirkham,

For Gibraltar—Mr A Cruz, and Mr J Fisher.

PASSENGERS ARRIVED

Per Str *Britannia*, 21:

From Liverpool—Mr C H Wilkie, Mr E M Lawson Smith, Mr James Hill, Mr J Luard, Miss Luard, Revd Mr F H De Winton, Mr Julius Lohr, Mr Lohr, Mrs Rich, Mrs Hayter, Mr Thomas Greaves, and Mr J B Perryman.

Per P and O Str *Assam*, 22:

From London—Mrs Cotton, Mr Hevam, Mr E Winterson, Miss Lamb, Miss M Hamden, Mr Reddie, Mr Dickenson, Mr Baxendale, and Mr Gayton.

From Venice—Rev and Mrs Hanser, Two Misses Hanser, Mrs Losack, and Mr J Cruden.

From Brindisi—Mr J MacIntosh, Mr Fraser, Mr Nicoll, Mr and Mrs Mitey, Mr A B Fisher, Mr Buckingham, Major and Mrs Waller, Mr Sanderson, Col F Graham, and Mr J Westland.

From Aden—Mr Tooth.

Domestic Occurrences.

MARRIAGE.

EVEZARD—MURRAY—March 1, at the Coonoor Church, by the Rev. D. W. Kidd, Lilian Isabel Violet, second daughter of Major-General Evezard, Bombay Army, Retired, to James Tough Murray, Esq.

DEATH.

WILLIAMSON—Mar. 24th, at Sholapur, Cecilia, wife of George Williamson, late of the Bombay Preventive Service, aged 53 years.

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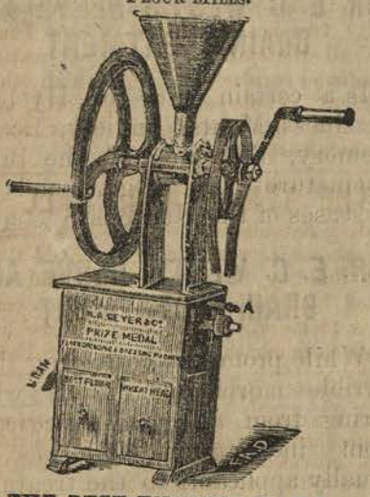

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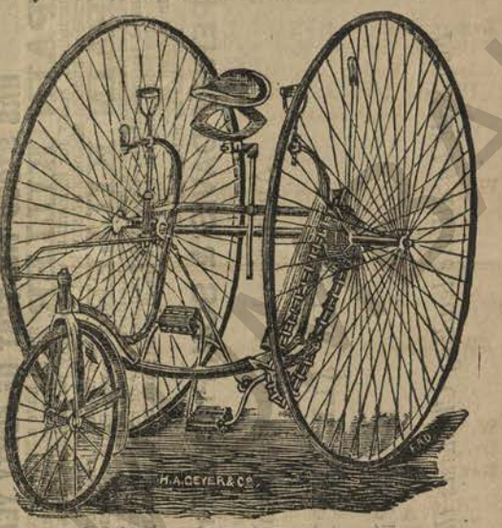

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